With compliments from
T. H. Lyle

MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

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THE ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

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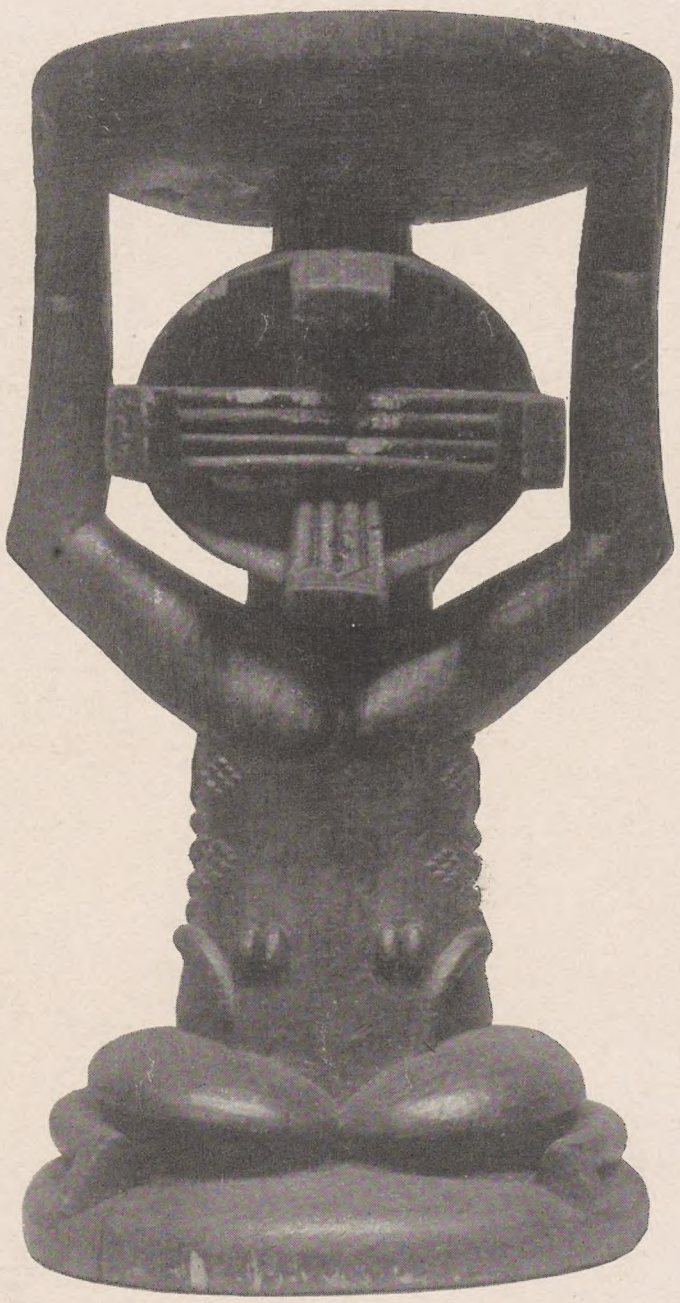


CARVED WOODEN STOOL FROM BRITISH EAST AFRICA.

BRITISH MUSEUM.

ORIGINAL ARTICLES.

East Africa. With Plate D. Sharpe.

A Carved Stool and other objects from British East Africa. Communicated by Alfred Sharpe, C.B., Assistant Commissioner of Uganda. **39**

The three objects described below were obtained by Mr. Alfred Sharpe, C.B., Assistant Commissioner of Uganda, were exhibited on his behalf at a meeting of the Anthropological Institute on November 27th, 1900; and have been presented by him to the British Museum. The following brief account of them is compiled from the objects themselves, and from memoranda supplied by Mr. Sharpe:—

No. 1 is a stool of soft white wood, artificially blackened on the surface. It is 25 inches high, and consists of a squatting female figure resting on a plain, solid, circular pedestal, and supporting with upraised arms a plain circular seat, the upper surface of which is slightly concave. The female figure is remarkable for the elaborate representation of prominent cheloid ornaments on the flanks and abdomen, and for the peculiar treatment of the hair, which is well shown in side and back view. (*Plate D.*)

The stool comes from the district immediately west of the Luapula or Lualaba river, immediately after its exit, towards the north, from Lake Mweru. The natives there constantly make these stools, of different sizes and patterns. Mr. Sharpe adds that he has seen some beautifully carved ones at the trading station of the African Lakes Corporation at the north-east corner of Lake Mweru.

No. 2 is a double gong, 16¼ inches high, of peculiar form, hammered together out of two thick sheets of soft iron. It has no clapper, and was, apparently, intended to be struck from without. It comes from the town of Kazembe, just south of Lake Mweru. Kazembe's is one of the oldest known "dynasties" in the southern half of Central Africa. Dr. Livingstone, when at Kazembe's, traced back a number of generations of "Kazembes," each succeeding chief being called by the same name. A Kazembe was in full swing at the time of Lacerda's journey in 1797 (*see* Burton's *Land of the Cazembes*, p. 4); and when there in 1890, 1892, and 1899 Mr. Sharpe saw abandoned sites of several old towns of the Kazembe's. Kazembe, the present chief, told Mr. Sharpe that his ancestors came from *Mwata Yamvo*, on the Kasai. Many of the customs at Kazembe's are more similar to those of the west of Africa than to those of the eastern half of the continent. The natives say that these bells are not made now, and that they are very old. Mr. Sharpe saw two or three of them.

No. 3 is a perforated stone object like the head of a hammer or mace. It is 6½ inches long, 3 inches broad, and 1½ inches thick. This object comes from the "Mambwe" country, which lies near the south end of Lake Tanganyika, 2,000 feet above the lake, and 5,000 above sea level. The natives find these objects in the ground, but do not know their origin, and call them *miala ya mlunga*, *i.e.*, "Stones of God," meaning "supernatural stones." They are sometimes round, instead of oval, and sometimes larger, sometimes smaller, than this example. Similar stones were found by Theodore Bent at Zimbabwe, and there are similar stones in the Gizeh Museum at Cairo, which were taken from Egyptian tombs of early date. Mr. Sharpe knows of no other localities in Africa, except those mentioned above, where these stones are found.

Egypt: Prehistoric. Randall-MacIver.

A Prehistoric Cemetery at El Amrah in Egypt: Preliminary Report of Excavations By D. Randall-MacIver, M.A., Laycock Student of Egyptology at Worcester College, Oxford. **40**

The village of El Amrah lies about six miles to the south of the famous site of Abydos, where Professor Flinders Petrie has for the past two seasons been engaged in

unravelling the difficult history of Egypt's earliest kings. It has been known for some years that valuable prehistoric cemeteries existed in the neighbourhood, but their precise character could hardly be appreciated, inasmuch as nothing had been published which could be called a record of the excavations made there. It was with some anxiety that Mr. Anthony Wilkin and I, to whom Professor Petrie entrusted this part of the concession granted to him by the Department of Antiquities, commenced our season's work. A site which had been already dug no less than four times, first by native plunderers, and then by professed archæologists, might well have been supposed to be entirely exhausted. I am happy, however, to be able to state that our success has far surpassed our modest expectations, and purpose in the following pages to give a brief *résumé* of results which will soon be published in full in the official memoir of the Egypt Exploration Fund, at whose expense the work is being conducted.

The cemeteries on which we have been engaged are situated close to the cultivation on the table-land, between two wide valleys which run down from the upper desert a short distance north of El Amrah. Here a tract of many acres of broken ground testifies to the cupidity, if not to the knowledge of previous grave-hunters. At the south-west corner sherds of broken pottery showed that many at least of the graves were of prehistoric date, and it was at this point that we began to excavate on December 22nd.

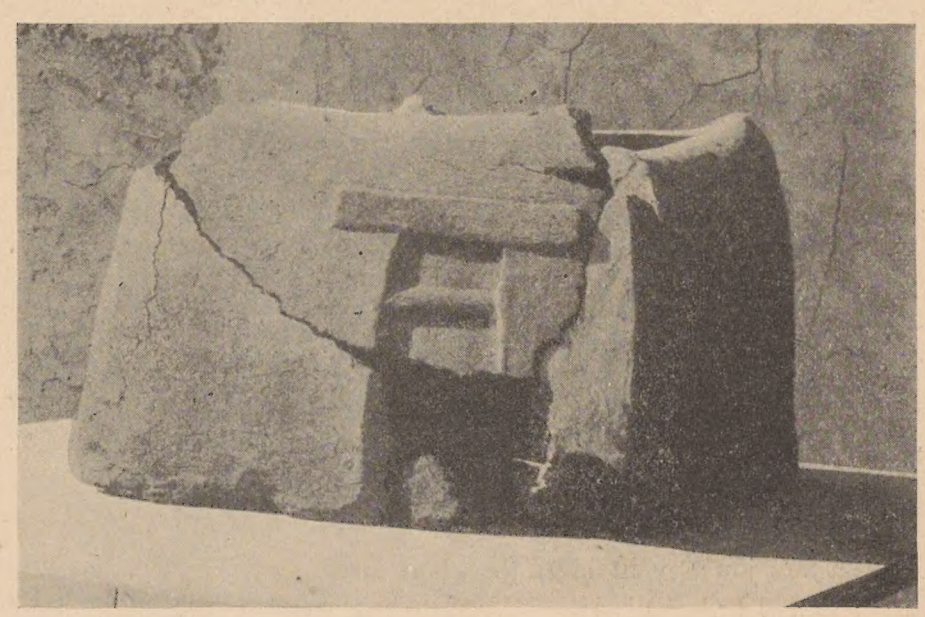


FIG. 1. CLAY MODEL OF A HOUSE.

It soon became evident that a large number of graves had not been opened, while others had been insufficiently cleared. After a month's work three hundred graves had been fully registered from a piece of ground measuring only about 15,000 square yards. This proved to be the entire extent of a small but highly interesting prehistoric cemetery, which may have originally contained some 600 or 700 graves. In date it ranged from the very earliest "New Race" times through the entire middle period down to the beginning of the "Late Prehistoric." The graves yielded not only a great quantity of the objects familiar to all who have studied this period (pottery,

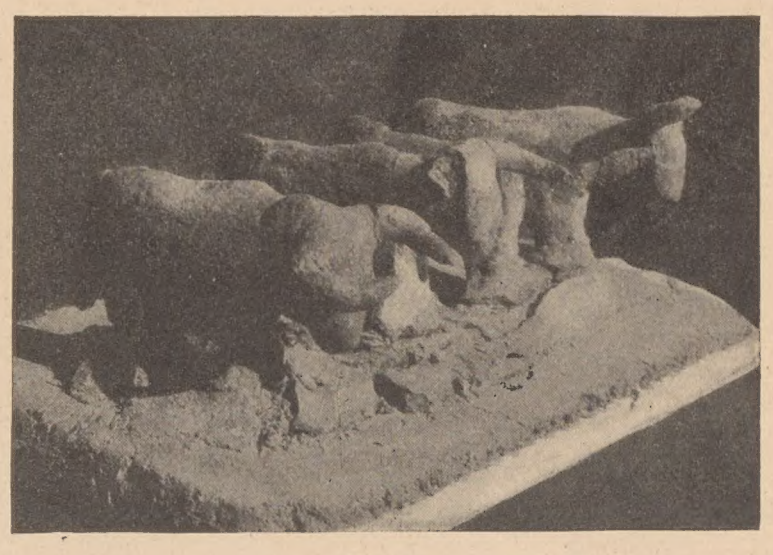


FIG. 2. CLAY MODEL OF KINE.

ivories, slate palettes, &c.), but also a certain number which are wholly new in character. The most interesting are those which bear directly upon the life of the people who lived in the country at that time. In the rubbish of a plundered grave was found a fragment which evidently represented a house, the next day more pieces were turned out which fit well together and almost complete the whole. The house (shown in fig. 1) is oblong in shape, sloping back from the base and recurved at the top. From its form it may be supposed that it was built of wattle and mud ; at one end is depicted a door (probably of wood), and at the other two small windows. No roof was found, but if it is permissible to judge from the construction of graves which occur in our second cemetery, it must have consisted of boughs on which was laid a wattle-work of twigs covered with mud.

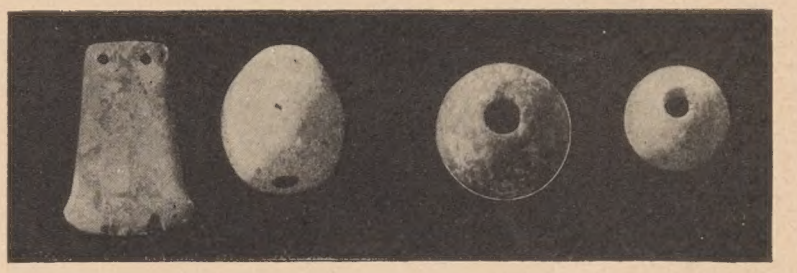
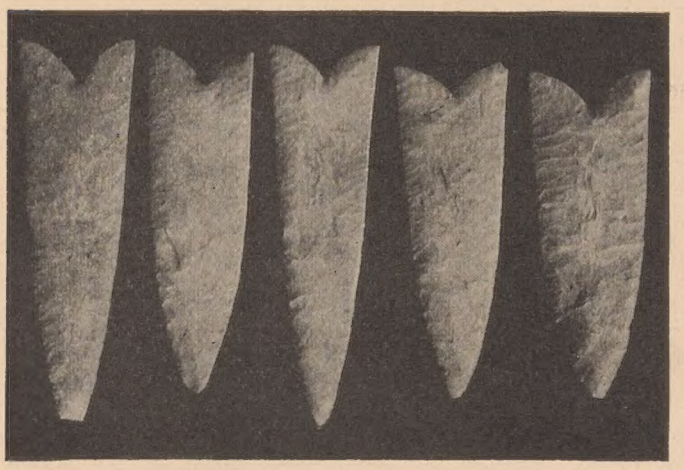


FIG. 3. CELT. FIGS. 4–6. MACE HEADS.



FIGS. 7–11. FORKED HUNTING-LANCES OF FLINT.

The "New Race" had probably even more occasion to use boats than the modern Egyptians, for there is no doubt that the country was far more swampy then than it is now. It is thought that some of these boats are represented on their well-known "decorated" pottery. In our first cemetery were found pottery models of two, if not three, different kinds, but they do not resemble those figured on the pottery. Again, that the "New Race" were a hunting people has long been known from their carvings and drawings, as well as inferred from the objects which occur in the graves. But it must now be added that they were a pastoral people ; for in no less than three graves were found pottery groups of kine. The grave from which the best group came (*see* fig. 2), was that of a man who held in his hand a model baton of clay, the stem of which was painted with a spiral red band like a leather thong, while the head of it was in the form of a mace and decorated with black lines ; some fine pottery completed his tomb-furniture. Of weapons of war and the chase figs. 3–11 will give a fair idea. The breccia axe (fig. 3), the mace-heads (figs. 4–6), and the forked hunting-lance of flint (figs. 7–11) all came from the same grave, which, indeed, contained five of these lances, a remarkable outfit at a time when they must have been very rare and costly. The weapons and implements in these graves are generally of stone. Copper is always rare, though occurring occasionally even in the earliest stage of the prehistoric. Fig. 12 shows a new type of copper dagger found in a plundered grave of the middle Prehistoric period. Flint implements of one class or another occur in almost every grave, though the fine

FIG. 12. DAGGER OF COPPER.

specimens are, of course, uncommon. In several cases a small sheaf of flakes has been found lying between the hands and head; and one grave, from the number and variety of the flakes and implements found in it, would seem to have been that of a professional flint-knapper.

FIGS. 13–14. BASKETS.

Other crafts are represented by the excellent cloth used to wrap round the body, by baskets such as those shown in figs. 13 and 14, and by clay bases which probably served in the manufacture of pottery. With regard to the pottery itself this cemetery yielded a considerable number of new varieties and one quite new class of ware.

The dolls shown in figs. 15 and 16 may be taken to represent the inhabitants of the country, to such extent at least as their artistic skill could interpret their own conceptions. It is worth remarking that the peculiar "sheath" which they wear, and the strongly-curled hair, are the essential features of the figures carved on the splendid proto-dynastic slates (*Journ. Anthr. Inst.*, xxx, Pl. B., C., D.).

FIGS. 15–16. CLAY DOLLS.

After this cemetery was finished, another was started some two or three hundred paces to the east of it. The ground between is full of 18th dynasty burials, and it appears at the moment of writing as if the two prehistoric patches were quite separate and independent.

The eastern cemetery is of very comprehensive character. It begins with burials of almost, if not quite, the earliest type, and continues down to the Ist or IInd dynasty. In comparison with the other cemetery it has not been much plundered. Up to the date on which this is written (February 17th) rather more than 100 new graves have been opened. One of these has produced the most valuable find of the season, namely, a slate palette which is conclusively dated, by the pottery and stone vases occurring with it, no less than by its own characteristic form, to the middle period of the Prehistoric (60 in Prof. Petrie's sequence-datings). It bears in relief upon the face the brief inscription given in fig. 17, and is thus by far the earliest example yet found of the use of hieroglyphs. Hieroglyphic writing has been known to exist in a well-developed form as early as the Ist dynasty, but this slate belongs to a period considerably before Menes, the first king of the Ist dynasty.

FIG. 17.
HIEROGLYPHIC.

An especially interesting point in connection with the eastern cemetery is that the range and variety of the burials have made it possible to trace the evolution of all the types of early tomb-construction. The bodies

are invariably buried in a contracted position, and the stages through which the tomb developed may be provisionally stated as follows: the first stage is the only one which has not yet been noted in this part of the ground, though it is of frequent occurrence in the western cemetery :—

1. The earliest burials of all are in very shallow round graves. The body was generally wrapped in the skin of a sheep or goat.
2. These are succeeded by graves several feet deep, and of a roughly oval or oblong shape. The body was commonly wrapped in cloth and laid on a reed mat, which was then folded round it. Sometimes the reed mat was further laid on a tray of twigs, and very rarely on a wooden dug-out bier.
3. Graves of the same depth as the last, in which the beginnings of a slight recess occur, in which the body is laid ; while the larger pots are outside the recess.
4. Graves 5 or 6 feet deep, with a well-marked recess cut out for the body. The recess is sometimes fenced off by upright wooden baulks.
5. A regular pit, about 6 feet deep and 2 to 3 feet in width, with a recess bricked off from it. The recess contains a clay, a wooden, or a pottery coffin, either oval or oblong, and one or two pots, which are almost the only tomb furniture found with this class. Such graves are very late in the prehistoric series, approaching closely to the period of the Ist dynasty, or even entering into it.

From this point the solution branches off into two distinct lines. The pit with chamber becomes the regular well with chamber, a type which prevails from the IVth dynasty onwards all through Egyptian history. On the other hand the bricked recess, considered in itself apart from the well or pit, becomes the brick tomb which forms our sixth stage.

6. Four-sided tombs, consisting of brick walls sunk a few feet below the desert-surface. At first these contain a coffin either of mud or of wood. Sometimes the coffin is replaced by a plank lining fastened against the walls ; this feature has been found also in Prof. Petrie's Royal Tombs of the Ist Dynasty. Sometimes, again, there is no coffin, but the body is wrapped in cloth and laid on a reed mat as in the earlier graves.

N.B.—The burials under inverted pots which frequently occur in this cemetery do not fall naturally into any stage of the tomb development. They should perhaps be regarded as cheap varieties of the pottery coffin.

The first stage in the history of this brick construction is a plain four-sided enclosure, larger or smaller according to the importance of the grave. The smaller graves are covered with mud bricks supported on more piles of bricks built up from the floor. For the larger a regular roof is made of unbarked boughs or trunks of trees of 2–4 inches diameter laid across the width of the grave. On these is then laid a wattlework of twigs or reeds, and the whole then covered with several inches of plastered mud.

7. A natural development of such graves as those of the sixth class ensues when niches are walled off to receive the offerings put with the deceased person. First of all a small dividing wall is built at one end or the other, thus barring off a small section of the whole length.

Next, this section is itself divided by a small cross-partition, so as to form two niches. A greater elaboration still is reached when more niches are inserted in other parts of the tomb, and thus a natural progress is made to the complicated arrangement of the Royal Tombs of Abydos. The most detailed arrangement that has yet been found at El Amrah was that of a large brick tomb which has just been worked. It was a large room about 5 feet deep and 5 feet below the surface of the ground, with two

chambers at the south end for offerings, and a third chamber at the north-east corner for the body of a cow. A staircase 24 feet long gave entrance to the tomb from the western side. From this tomb, which had been plundered very recently, we obtained fragments of fine stone vases, and half of a beautifully-inscribed steatite cylinder.

DAVID RANDALL-MACIVER.

Siam : Celadon Ware.

Lyle.

41

The Place of Manufacture of Celadon Ware. By T. H. Lyle.

The following are extracts from a letter from Mr. T. H. Lyle, 1st Assistant, Consular Service, Siam, to Mr. Thomas Boynton, F.S.A., of Norman House, Bridlington Quay, Yorks. The letter is dated "H.B.M. Consulate, Nan, *viâ* Moulmien, May 12, 1900" :—

"I have not been entirely forgetful of my promise to try to obtain for you a perfect specimen of Celadon ware. I am sorry to say that my efforts have been unsuccessful ; but having had the opportunity to inspect the kilns where this ware was manufactured, I fancy you may be interested to have an account of my visit. These kilns are situated in a province of Siam, known as Sawankalok, possessing a capital of the same name, on the River Mee Yome, distant north from Bangkok more than 200 miles. This Sawankalok, according to Siamese history, was an old-time capital of Siam, and must have been possessed of a highly cultured and artistic population, as the imposing ruins of numerous magnificent temples testify. A friend and myself rode together from Sawankalok up the River Mee Yome for a couple of hours before arriving at the district which we desired to inspect. The road was simply a track through jungle and forest, and followed the course of the river. At a convenient shallow, we crossed to the west bank, and plunging straight into the jungle, were conducted to a large mound, 50 or 60 yards from the river bank.

"The whole district is a mass of forest and undergrowth, and as—at first sight—one perceived merely large trees and vegetation springing from a slight rise in the ground, one's natural impulse was to ask 'Where are the kilns ?' That question speedily solves itself. These mounds, which average 20 to 30 feet in height, and vary from 60 to 100 feet in circumference, consist of bricks, pipes, earth, *débris*, and broken pots. Everywhere the ground is strewn with fragments of pottery ; one could gather sufficient to macadamise the roads of all Bridlington, but there is hardly a piece as big as this sheet of paper [5 ins. × 7 ins.], and a perfect specimen does not exist. The mounds or kilns number several hundred ; many of them are so overgrown as to be almost unapproachable. They stand in a close double line, at intervals of 20 to 40 yards, for over four miles. The hundreds of people who, at one time, found employment in these manufacturies are vanished ; countless fragments of pottery are the only relics of this once high-class industry. We had a number of men with us, and diligently hunted and dug amongst one or two of these 'scrap-heaps,' though our efforts were only partially successful. One or two badly-damaged specimens and wasters came to light, the most perfect find being three or four white glazed tiles. Local officials, learning of my desire for this pottery, gave me one or two pieces in fair condition which I now have by me.

"The manner of digging, no less than the tools employed, and the lack of enthusiasm amongst the natives, render it very difficult to do any systematic excavation in these mounds. Each man scrapes away with his hands, after loosening the earth with a 'spade' rather bigger than a tablespoon. My visit took place in the hottest of the dry weather, when the ground is parched and burnt almost to brick, and several battered specimens were hopelessly cracked and spoilt in attempting to draw them out

of the hard soil and *débris* in which they were embedded. Altogether, with 10 or 12 men working all day, the total amount of earth actually excavated equalled that which one British navvy could have torn up with a pickaxe in 10 minutes.

"In the case of the one or two mounds to which we confined our attention the mouth and roof appear to have collapsed owing to the destructive action of the trees and vegetation, rather than to faulty construction. White ants, too, have carried up so much earth when taking refuge upon them during wet weather, that it is in many cases impossible to determine whether the roof has given way. I strongly suspect that scientific investigation would find many of the kilns practically complete. In one instance a section of the roof was uncovered and visible, and I was struck with the fact that the kiln was evidently not a straight arch blocked by a perpendicular wall at each end, but was rather a perfect dome, on the beehive plan.

"We were puzzled for some time to conjecture the use and duty of the numerous 'pipes' which lay strewn around. The pipes are brown in colour, and glazed on the outside; one end widens out considerably. They are of all lengths and sizes. One

large specimen which I brought away with me measures 22 inches in length (end broken), $2\frac{1}{4}$ inches in diameter at the narrow end, and $4\frac{1}{2}$ at the base. A small one measures $3\frac{1}{4}$ inches in height, 1 inch at top, and $1\frac{3}{4}$ at base. After some little conjecture we discovered beyond doubt that these pipes were the stands upon which the raw bowls, &c., had been placed within the kilns. Fragments of the bases of bowls were picked up with a circular mark plainly visible where they had rested upon the stands; in some instances the top of the stand had broken off and remained adhering to the bottom of the specimen. The pipes had been built up exactly like a gun barrel, by a circular corkscrew manipulation of the clay—traces of the process are plainly manifest—and my friend and I came to the conclusion that some of these kilns must have been devoted to the burning of these 'stands' only.

"The fragments of pottery exhibited countless species of pattern, in 'ink,' fancy flower patterns, wheels, plain and fantastic grooves, and moulding in relief were equally plentiful. Of the battered specimens I procured, I endeavour here to give you an idea of the different shapes. None of these specimens are intact, all of them are damaged and chipped, some badly. Many of them are wasters. I have a specimen of four

bowls, like the one to the left in the photograph, which have collapsed and fused together.

"I have come to the conclusion that an absolutely perfect bowl, with moulding in relief, like that I gave to the British Museum, is not to be procured, or rather is not in existence. Whether I shall ever find myself in that district again I do not know, but if ever a chance presents itself of again visiting these wonderful kilns, I shall surely avail myself of it."

Georgia : Folklore.

Thomas.

Animal Folklore in Georgia. Collected by M. Sakkokia ; communicated by N. W. Thomas. . **42**

Among the answers I have received to my questions on Animal Superstitions the following are of some interest :—

1. If a cow or a bull bellows at someone, they say in Mingrelia that the person will soon die ; to prevent this they kill the animal ; the more economical spirits only pull out a tuft of hair and put it under their foot. This means, "May the animal be killed and "his hide be used to make my boots ?"

2. After New Year's Day certain birds and young animals have the power to "conquer" human beings, if they are seen on an empty stomach. The way to prevent

FIG. 1.

FIG. 2.

this is to eat a little bread on getting up, and then, when you see a sucking pig, &c. for the first time, you say "I have conquered you." If you are conquered by a goat, your tongue will speak against your will the whole year ; a fowl will cause hunger and a feeling of discomfort ; a thrush, cold in the head ; a yellowhammer, grief ; and a sucking pig will cause you to be dirty.

3. On the first Saturday in Lent, called in Mingrelia "the Saturday of prayer for "domestic animals," the peasants make cakes in the shape of cows, sheep, goats, &c., and put them in a deep wooden bowl. After the prayer the members of the household eat these cakes without using their hands. The basin is put on the ground and each person goes on all fours, imitating the animals in movements and cries. In Georgia the cakes are made at New Year.

4. In Mingrelia Turks are said to appear after death in the form of young dogs.

5. To protect the houses and gardens, skulls and stones with holes in them are put on poles (Fig. 1). For this purpose a cross of wood is also put up on July 20th and August 15th, when the witches hold their assemblies; a long pole is taken and split at the top; a cross piece is put in the split, and a crown of thorns hung on it (Fig. 2).

6. If a dog tries to jump over a paling between two houses, and sticks on the top with his body more on one side than the other, death will visit the house in the garden of which the greater portion of the dog is.

7. If the cuckoo is heard in the mountains on March 25th the mountains will yield a better harvest than the plains.

8. Catch a tree frog when you hear it for the first time in spring, and in doing so prevent it from uttering a sound; it should next be buried until only its bones remain, and then should be dug up and thrown into water; those that float should be charred; a little of the resulting powder thrown on the person or dress of the lady you love will prevent her from loving anyone more than yourself. The bones of the wagtail have the same magic power.

REVIEWS.

Religion. **Frazer.**

The Golden Bough: A Study in Magic and Religion. By J. G. Frazer, D.C.L., L.L.D., Litt.D., Fellow of Trinity College, Cambridge. London, Macmillan, 1900. Second edition, revised and enlarged, 3 vols., 8vo, pp. xxviii, 467; x, 471; x, 490. Price 36*s.* net. **43**

When the first edition of *The Golden Bough* was published in 1890, it was obvious that, whether the author's theory of the meaning of the succession to the Arician priesthood, which it was written to expound, were proven or not, an important contribution had been made to our knowledge of savage rite and savage myth. The criticisms bestowed on it were of the most various description; but, however they might differ, they were at one on this. Dr. Frazer attempted no immediate answer to objections. He wisely refrained from controversy. Taking note of the different points to which exception was taken, he bided his time until, with his unrivalled industry and the discoveries continually made, he should have an opportunity of restating his position and buttressing his arguments by further evidence. The time at length arrived; and he has now put forth a second edition double the length of the first, and strengthened on many points by illustrations often drawn from sources little known to English anthropologists.

What is the result? Hardly any part of the work has been left untouched. Paragraphs, pages, whole sections have been interpolated, and much has been rewritten. But while a great deal of valuable matter has thus been introduced, and clearer expression has been given to many of the author's ideas, the argument for the main theory has hardly been advanced at all. We seem to be no nearer the decisive solution of the riddle. And if Dr. Frazer's explanation holds the field, it is rather because no other explanation, intelligible on the known principles of savage belief and custom, has been offered, than because of its own cogency.

On many of the side issues, however, an advance has been made. Additional illustrations and fuller argument have thrown a brighter search-light upon many customs. Even where we cannot accept the author's conclusions, the additions to his collection of facts are helpful, and his arguments set the point under discussion in sharper relief. True, the very wealth of his anthropological learning impedes the hasty reader, who "cannot see the wood for the trees." But the book is not for the hasty reader. The author of set purpose has multiplied his evidences, and courted the discussion of side

issues. Recognizing the hypothetical nature of much that he has put forward, he expresses the hope that though his hypotheses be superseded, his "book may still have its utility and its interest as a repertory of facts." This hope at least will be realized. And Dr. Frazer is so candid and courteous in the presentation of his argument and the discussion of doubtful points, that perhaps I may be excused for taking advantage of the opportunity to mention one or two points on which I find myself unable to agree with him, and which consequently I must for the present consider as at least doubtful.

The first relates to the essential distinction between magic and religion, and the priority of the former in the order of evolution. Is there any evidence of this priority beyond the practices of the strange tribes of Central Australia? The "primitive" character of these tribes does not seem to me so fully established as Mr. Frazer thinks. Further information on their beliefs, the meaning of their rites, and the influences to which they have been subjected is highly desirable. In any case the foundation seems a small one on which to build so large an inference. Magic is not more widely prevalent in the world than the savage interpretation of external phenomena in the terms of human consciousness, and the doctrine of spirits. The practical application of the interpretation and the doctrine in question is what Dr. Frazer calls religion (i, 63), and I see no reason to suppose that it came into existence later than magic. I use the words magic and religion in Dr. Frazer's sense, as opposed to one another. It is convenient to do so, because, at least in their developed forms, there is an ideal distinction between them. But in fact, magic interpenetrates all religions, and the antagonism, frequently so pronounced, doubtless as the author sees, "made its appearance comparatively late in the history of religion." Moreover, this very antagonism is often rather the hostility of a State religion or a popular worship to an unpopular one, than the opposition of really irreconcilable principles. The author has given examples of the mixture of religion and magic in the cults of ancient India and Egypt, and even among the peasantry of Europe. But without trenching on ground it is desirable in these pages to avoid, I may point out to him that magic, as he defines it, is by no means to be confined to the peasant classes or to the non-official forms of Christianity, while the relations of the witches of Europe to the devil, as they appear in folk-tales and in the witch-trials, assuredly come within his definition of religion. The savage, it is admitted, knows no distinction between the natural and the supernatural. The beings whom he imagines, whether we call them gods or spirits, have powers over the forces of nature which only exceed his own, if they do exceed them, and do not differ in kind. While he invokes these beings for help, he also tries his own powers in the same breath. The finest gradations divide prayer from spell, the act of worship from the rite of imitative magic. "The functions of priest and sorcerer" are "not yet differentiated from each other," because magic and religion, growing from the same root, have not yet bifurcated.

Dr. Frazer has honoured me by devoting many pages of his third volume to the confutation of heresies of which I have been guilty. I am happy to confess that he has brought forward a mass of evidence as to cairns and the practice of adding to them, which will necessitate reconsideration of my theory on the subject. With regard to the practice of hammering a nail into the Cella Jovis, which I treated as analogous, I do not think he has been quite so successful. He has neglected the important point that the wall into which the nail was fastened was that of a sacred building. The knocking of nails into sacred buildings or trees, or into the statues of gods, cannot have been intended simply to transfer some evil to them. There is often no evil to be got rid of. There is none, for instance, in the marriage-rite at Montbéliard. The Lapalud near Angers, and the Stock im Eisen at Vienna are not sheathed with nails for any such purpose. The petitions implied by the pins in the statue of Saint Guirec, or the nails in a West African idol, have often nothing to do with the removal of any definite ill; still less are they intended to stick the ill into the object of worship. If I understand

Dr. Frazer correctly, he assents to the analogy of these practices with the Roman custom, though unable to accept my general explanation of them. But he himself offers no explanation which will cover them.

Again, we are at issue on the meaning of the "Sin-eater." Here the attack was mine, for I had ventured, somewhat rashly perhaps, to question his application of a similar rite reported by Dubois. In a note (iii, 18) he mentions the divergence of interpretation, and refers to certain customs as bearing out his view. But he does not discuss the Bavarian custom of making and eating *Leichen-nudeln*, in which the declared intention was the exact opposite of sin-eating, and other customs to which I had ventured to call attention.

In these cases it may be that neither of us took into account the possibility that more than one train of savage reasoning has converged on the same or the like ceremony. I think Dr. Frazer has forgotten this possibility again in his explanation of the practice of passing a child through a split ash-tree. It is idle to deny (and I have not denied) that many medical prescriptions in favour among the peasantry of Europe contemplate the transfer of the disease to a tree, or to some other human being, or one of the lower animals—in fact, to any convenient object. But it seems impossible to account in the same way for all the prescriptions which at first view seem alike. And I endeavoured to explain the practice in question as a mode of uniting the sick child for his or her benefit with the healthy young tree. Dr. Frazer contends it is a case of transfer of disease, and adduces in illustration a number of cases from savage life of passing through cleft trees and other symbolical apertures for the purpose of getting rid of dangerous spirits or of disease. We may admit the meaning of all of these examples to be what is here attributed to them, and yet we shall be none the nearer the explanation of passing the ruptured child through the tree. For all the examples omit the essential condition of the success of the rite, namely, that the tree shall reunite and flourish, because the child's life is henceforth bound up with it. The suggestion (iii, 397) "that with the "disease the sufferer is supposed to transfer a certain vital part of himself to the tree, so "that it is impossible to injure the tree without at the same time injuring the man," does not meet the difficulty, since in undoubted cases of transfer of disease or riddance of spirits we do not find this essential condition. We cannot, therefore, refer the rite at the split ash to the same origin as the latter. Different trains of thought have produced similar rites.

It may be true that none of the side issues to which I have referred are essential to Dr. Frazer's main argument. Yet they seem to me to exhibit a weakness which runs through much of the work. It is forgotten that we cannot assume that the same motives have in all circumstances led to actions which bear an outward likeness to each other, or that one action or rite may be due to the concurrence of more than one line of reasoning. The section on Lityerses contains an example of a mistake of the same kind, namely, the confusion of two distinct and disparate, though similar rites. After comparing, I think rightly, the story of Lityerses with certain European harvest-customs wherein the pretence is made of putting a man to death, and after showing that in the modern customs the victim is treated as an embodiment of the corn-spirit, he goes on to say (ii, 237) :—"it is desirable to shew that in rude society human beings have been "commonly killed as an agricultural ceremony to promote the fertility of the fields." But of all the cases he cites, with one doubtful exception, the Mexican is the only harvest custom. It may be conceded that in all the others the promotion of the fertility of the fields is beyond question the object. It does not follow that that is the object of the European harvest customs, or that it was the object of the hypothetical Phrygian custom which is handed down to us in the story of Lityerses. Rather we may presume it was thought that the harvest was not properly reaped unless the spirit of the corn was secured and slain with it. The slaughter of the spirit of the corn in its full strength

may have been a necessary preliminary to its rising again in undiminished vigour the following year. All that Dr. Frazer says about the parallelism of Lityerses and Attis (ii, 250) may be perfectly accurate. His interpretation of both may be accurate too. But it does not seem to be assisted by the examples he has given of savage rites practised at or near seed-time. Lityerses was not a Meriah.

Few anthropologists, I imagine, are in the habit of reading the *Analecta Bollandiana*. It is therefore to be regretted that Dr. Frazer has omitted to give us the date and other particulars of the manuscript of the *Acts of Saint Dasius*. If this account of the martyrdom of a Roman soldier be in the main authentic, it throws an unexpected light on the Saturnalia. But the evidence for the authenticity is not before us. *A priori* the story does not seem very probable; while on the other hand the untrustworthy character of many of the "Acts" of early Christian martyrs is well known. I regret the omission all the more because the section on the Saturnalia, which is entirely new, contains some of the most suggestive speculations of recent years, and the story of Saint Dasius is not the least important link in the chain of evidence in support of them.

I trust I have not successfully concealed in these brief and discursive remarks my great admiration for *The Golden Bough*. If I cannot accept all the author's conclusions, if I hesitate to admit that his main theory is proven, I am none the less ready to acknowledge his mastery of anthropological problems, his skill in their discussion, his fertility in suggestion, and his almost boundless industry and learning; I am none the less ready to acclaim the value of the contribution which these have enabled him to make here, as elsewhere, to anthropological studies. The new edition has greatly enhanced the debt which all students owe to him. And insensible must be the ear in which the music of many an eloquent page does not ring and ring again long after the book has been closed, and doubts as to this point or the other have been busy in the mind.

E. SIDNEY HARTLAND.

Folklore. **Rhŷs.**

Celtic Folklore: Welsh and Manx. By John Rhŷs, D.Litt., Professor of Celtic, Oxford. Two vols., 8vo. Oxford, Clarendon Press. 1901. Pp. xlviii, 718. Price **44**

A suggestive book, containing not only a quantity of new and old material carefully recorded and commented on, but also a deal of new thought on matters anthropological and even historical connected with the traditions referred to. The pleasant and unaffected style make its perusal agreeable, and the learning and ingenuity of the writer are as evident as ever.

The topics treated are Welsh "Undine" stories; Welsh ideas respecting the *Tylwyth Teg* or Fair Family, and their descendants, fairy wives and cattle, changelings, dances, mermaids, *afancs*, or lake Kelpies, a set of Rip-Van-Winkle tales, the Wild Hunt, familiar spirits, auguries, All-hallows' customs, Tom-Tim-Tot stories, the March-Minōs legend, phantom funerals, and other death portents. Chapters IV., V., are concerned with Manx folklore—fenodyree [brownies], sleih beggey [little folk or fairies], witches, sacred days, healing wells, qualtagh [first foot], &c. Chapters VI., VII., deal with the sacred springs, the drowned lands of Wales, water horses and water gods, the Welsh *cyhiraeth* and mourning spirit [ban-shee], and the identification of Seithennin, son of Seithyn Saidi, with the name of the Σεπταγτίων people of Ptolemy [*Septantæ* they would be in Latin], Goidels driven west, of whom the greatest hero was *Setanta beg* [the little Setantian], Cuchulind himself; the parallelism of *Donwy* with *Danubios* [Danube], of Brun de Morois with the King Gwyn ap Nuđ and of his steed *Du y Moroed* with Percival's demon charger.

Chapter VIII. discusses the Welsh Cave legends, and unfolds a curious history, in which we find Owen Redhand, Froissart's Yvain de Gales, becoming a Welsh Sebastian or Barbarossa or Holger danske, and actually ousting Arthur himself, who had replaced the Kronos sleeping, as Demetrius told the Emperor, with his mighty vassals round him in the keeping of Briareus. Chapter IX. treats of the great legendary Hunting of the Magic Boar, a story which belongs, as Dr. Rhŷs proves, to the Goidels originally, and helps with much other evidence to show that the Goidelic tribes, of what is now Wales, were gradually absorbed by the adoption of the Brythonic speech among the surrounding Britons. Anglesey, Snowdon, Bedgelert, are Goidelic districts, and the Goidels seem to have kept their speech and nationality down to the 7th century in spite of their defeats. The early British ideas of a soul and its persistence through transformation and transmigrations are treated in Chapters X. and XI., as well as the remains of Non-Aryan beliefs connected with "Druidism," the *Shamanism* that prevailed in Hibernia, where it still persists in a slightly altered form, and in the far west of Britain.

The evidence in favour of pre-Celtic races, one of dwarf kind, another with Berber affinities, is marshalled as far as it can be drawn from the folklore of the country, *e.g.*, the Coritani-Coraniaid are dwarf magician people to the bigger people about them, as the Eskimo are to the red man. As soon as accurate measurements have determined the chief typical strains surviving among us to-day, the evidence of linguistic and folklore as to the strong non-Aryan elements in the population of these islands, will, we can hardly doubt, be abundantly confirmed. But, of course, we are too poor a nation to utilize our abundant opportunities, to pursue Galton's experiments, or make anthropometric investigations on a scale beyond private means.

The excellent bibliography and list of Welsh folklore books arranged by counties, the full index, and careful references, greatly enhance the value of these well printed and handsome volumes. F. Y. P.

Morocco : Language. **Stumme.**

Handbuch des Schilhischen von Tazerwalt : Grammatik, Lesestücke, Gespräche, Glossar. Von Dr. Hans Stumme, Privat-docenten an der Universität, Leipzig. Leipzig, Hinrichs, 1899. 8vo, pp. vi, 249. 12.80 marks. **45**

Dr. Stumme is well known to students of the dialects and folk-literature of North-West Africa, and has laid them now under still further obligations by this learned, scholarly, and compendious treatise on one of the most interesting of African languages.

Three branches of the Libyan group of speech are commonly spoken within the political boundaries of Morocco ; and are named respectively after the Riffs of the coast-land, the Berbers (in the narrower sense) of the interior, and the Shluhs of the south. These branches differ from each other about as widely as do the Romance languages of Southern Europe ; and, like these, each includes a number of local dialects which are often so strongly marked that the speakers are barely intelligible to one another.

In the case of the Shluhs, needless confusion has been introduced, in addition, by the fact that their name was originally merely a word of contempt (*šilh*) applied by the Arab invaders to any Libyan or Berber marauders who harried their settlements ; and has only gradually become restricted to certain tribes who have resisted Semitic influences most obstinately, and clung longest to their ancestral speech. Even so, many of the so-called "Shluhs" of Tripoli, and even of Southern Tunis, are unintelligible, both to one another, and to the Shluhs of Morocco ; with whom they seem to have little more in common than the Kabyles of Northern Algeria have with the Riffs of the Moroccan coast.

The subject of the handbook under review is the special dialect of the district of Tazerwalt in Southern Morocco, which has attained a wide distribution outside its own

country, partly because Tazerwalt is the headquarters of the troupes of travelling acrobats, who wander all over the East, and have been known to perform in Europe, and even in America ; partly because the Tazerwalt Shluhs have accumulated a very considerable literature of ballads and other poems, and of the proverbial sayings of the acrobats' patron-saint, Sidi-Hamd-u-Musa, whose tomb is shown and venerated at Ilêg in the Tazerwalt country. These numerous compositions have attained a wide celebrity among Libyan-speaking peoples, and have provided the materials for a sort of *koiné dialektos* between tribe and tribe, so that a knowledge of the Tazerwalt-Shluh dialect is of great importance to anyone who travels or trades among the peoples of Southern Morocco, and of the *hinterland* of French Africa and Tripoli.

Many of the poems and folk-tales of the Tazerwalt-Shluhs have been published already, for the most part by Dr. Stumme himself ; and it is greatly to be hoped that he may be able before long to add yet another instalment from the great store of material which he has collected.

His present work is an important contribution to the study of the language itself, and consists of : (1) an elaborate grammar (pp. 1–128) with a series of short exercises in Tazerwalt-Shluh appended ; (2) a very practical phrase-book for the use of travellers, traders, and medical men (pp. 131–154) ; and (3) a full glossary with etymological notes (pp. 155–246), which includes a complete vocabulary to the author's previous publications already mentioned, and omits only such groups of words—plant names, insect names, and the like—which only a specialist requires, and which a specialist will inevitably discover at first hand for himself. The Shluhs themselves use the Arabic character —the Tuareg script apparently not going so far north-west ; but this mode of transcription not being sufficiently accurate for phonetic study, as the sample printed in section 21 will show very clearly, Dr. Stumme has wisely printed in Roman character throughout. Even so, diacritical marks, not a few, were perhaps inevitable ; and perhaps even more might have been done to facilitate, for a beginner, the pronunciation of words like *adaġdáḫtntfkt* (p. 9), or *ġlbʒâdan* (p. 147).

We may, perhaps, be permitted to regret that Dr. Stumme has not seen his way to include in his *Handbook* more frequent comparisons of the Tazerwalt-Shluh with other branches of the Libyan-Berber group ; which would have made his work of importance to a larger circle of readers. But perhaps we may regard the extreme care which he has taken to confine himself to the special dialect under consideration, as a hint that the comparative study of it is only deferred for awhile.

In conclusion, may we congratulate Dr. Stumme on the statement, made in the preface, that he has lectured for two terms on Berber languages to an eager audience in the University of Leipzig. Truly the Germans know that business is business ; and that if you are going to study or trade abroad, it is as well to make yourself understood to the people of the place. There is plenty of room for all, however, among the Tazerwalt-Shluhs, and we heartily recommend Dr. Stumme's *Handbook* to the "Commercial" if not to the "Philological" Faculty of any British University.

J. L. M.

Language : Assam. **Hamilton.**

An Outline Grammar of the Dafla Language as spoken by the Tribes immediately South of the Apa Tanung Country. By R. C. Hamilton, Indian Civil Service : Shillong, Assam Secretariate Press, 1900. 8vo. 127 pages, price 1 rupee. **46**

We have here an excellent grammar of a language closely allied to the Miri and Cachari. The author has added an interesting collection of phrases and short stories, with a complete vocabulary. W. CROOKE.

Melanesia: Ethnography. Foy.

Tanz-objecte vom Bismarck-Archipel, Nissau, und Buka. By W. Foy. Pp. viii, 40. Seventeen plates, and two blocks in the text. Forming Vol. 13 of Publikationen aus den K. Ethnographischen Museum zu Dresden. Price £3 15s. **47**

Ethnologists owe a deep debt of gratitude to Dr. Meyer and the Dresden Museum for this sumptuous series. It makes accessible to the world by means of photographs the most interesting and important objects in the Museum, and elucidates them by a descriptive text which is concise and yet sufficient. In the volume before us this is preceded by a general introduction, in which the author rejects as premature all attempts at interpretation which are not founded on an exact knowledge of the individual tribes. The mere occurrence of similar motives in ornament is in itself no more a proof of intercommunication between the parts of the world where they are found than is the occurrence of similar customs; the connection can only be established by exact studies dealing with larger areas than any man can cover single-handed. Conclusions based on facts gathered in one field are too often recklessly applied to explain similar elements in other fields, which, when they are more closely examined, are shown to belong to quite a different circle of ideas. Thus, the assimilation of the Duk-duk costume to certain African costumes is readily proved to be fallacious by the undeniable fact that the Duk-duk costume is intended to represent a gigantic cassowary. It may be true that the African mask-costume has developed from the "Hüttenmaske"; but to derive Oceanic mask-costumes from the same source is a mere speculation, which, so far from being based on facts, runs counter to much that we know. Our material is everywhere so incomplete, that a single new discovery may overthrow the most carefully built-up fabric.

Most ethnological museums contain examples of the very remarkable and elaborate masks and dance ornaments that come from Northern Neu-Mecklenburg (New Ireland), and it is very convenient to have a number of these extremely varied objects carefully described. In connection with these objects the author has given a valuable essay on the fish-motive, which is so constantly present. They are illustrated on Plate xiii. There is another study on the variations and the development of the depending birds which are represented under and over the mouths of many of the figures and masks from North Neu-Mecklenburg and elsewhere. Plate xiv. illustrates this thesis.

The body of the book is taken up by descriptions of masks and other objects used in dances in North Melanesia, and its value is enhanced by discussions on the ethnographical relations prevailing in the islands, by invaluable bibliographies, to which an appendix will be found in *Globus*, 1901, p. 97, and by the reproduction and description of similar objects from other groups for purposes of comparison. Those who know the publications of the Dresden Museum, most of which are, in whole or in part, from the pen of Dr. Meyer, will be fully prepared to believe that it is worthy of its predecessors.

A. C. HADDON.

Folklore: England. Gomme.

Old English Singing Games. Collected by A. B. Gomme, illustrated by Edith Harwood. London, Allen, 1900. Crown oblong, pp. 55. Price, 5*s*. **48**

Mrs. Gomme has in this book presented the public with a children's book of games and tunes which may be read by older people too. In England the development of children's games is not officially promoted as it is in Germany, and it is a matter for regret that an occupation which educates as well as amuses should not receive more attention in England. This book will give those people some material to work on, who would be glad to do something in this direction. The little people for whom it is intended will only regret that it is not longer.

N. W. T.

India. Waddell.

Among the Himalayas. By Major A. L. Waddell, LL.D., F.L.S., &c. London, Constable (Philadelphia, Lippencott). 1900 (2nd edition). 8vo, pp. xvi, 452. Maps and many photographic illustrations. Price 6*s*. **49**

Major Waddell's book gives an interesting account of that part of the great Himalayan system which is included within the little State of Sikkim. If he has struck out no very new or original line of his own, he has at least illustrated a subject well which must ever possess a strong fascination for the mountain-climbing Englishman.

The geographical position of Sikkim on our Indian frontier, which invests it with the command of the most direct approaches to Lhasa, renders it important both politically and strategically, and Major Waddell appears to have made a fairly exhaustive enquiry into the general physiography of the State with a view to future possibilities in the matter of a great high road northwards. His first excursion was from Darjiling by the Tibetan trade route to Gantok, and thence to the quaint native capital of Sikkim (the residence of the King), Tumlong. This took place about ten years ago. Meanwhile this route has developed rapidly, and it will not be long before a cart road connects Silligori (the terminus of the Northern Bengal Railway) with Gantok, if indeed it has not already done so. The existence of such a road would naturally discount any other proposed line of trade route outside Sikkim territory. From Tumlong he passed by the Lachun valley to the glacial regions of the Donkia pass, and then returned southwards over the line taken by our troops under General Graham when they turned the Tibetans out of Sikkim into Chumbi in 1887.

It is, however, amongst the glaciers and snows of the north west, lying in the cold shadow of Kanchenjunga and its kindred peaks, that the attraction of Major Waddell's story chiefly lies. Kanchenjunga is barely 1,000 feet lower than Everest (29,000 feet), and its dominant position facing the forest clad slopes of Darjiling invests it with peculiar grandeur. Everest lies on the borderland between Nipal and Tibet in a position so remote as to be practically inaccessible to European exploration, and it is only doubtfully visible from the neighbourhood of Darjiling. Major Waddell enters into the question of Everest's claim to be considered the highest peak in the Himalaya, and his conclusions appear to be those of Indian surveyors, *i.e.*, that the claim is justified by the great mass of existing evidence.

The book is well illustrated. Major Waddell is something of a geologist and botanist as well as an artistic observer; nor has he altogether neglected the claims of anthropology. There are some capital photographs illustrative of the distinctions in dress and feature between the Lepchas, Nipalese, and Tibetans whom he encountered, and the result is a useful contribution to our general knowledge of the physical characteristics of these people. T. H. H.

Language: General. Sweet.

The History of Language. By Henry Sweet, M.A. London, 1900. (The Temple Primers: J. M. Dent & Co.) **50**

This little book forms an extremely useful introduction to the principles of Comparative Philology. The earlier chapters deal with the definition, scope, methods and development of language generally. In those following, the author gives a brief sketch of the structure of the Aryan or Indo-Germanic Family of Languages and a discussion of its affinities to other Families, especially the Altaic and Sumerian. The concluding chapters refer to the Individuality of Language and the connection between Language and Nationality. Considering the condensation required to bring such a wide range of subjects within the limits of a small primer the author has succeeded in making his statements very clear and in adequately illustrating them. S. H. RAY.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

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BAMA, H. - - Hema Kosha (Assamese Dictionary) - *Assam Administration.*

BRITO, R. DE F. - Homens de Ceará, Dr. Guilherme Studart - - - - - *Fortaleza*, 1898.

MICHELI, R. L. N. - An Egyptian Calendar. Price 3s. - *London: Luzac*, 1900.
[Useful for visitors to Egypt; it contains Coptic and Mohammedan Calendars, a full glossary, and interesting notes on a great variety of subjects. Superstitious and religious observances come in for a full share of notice.]

MORTILLET, A. DE - Distribution Géographique des Dolmens et des Menhirs en France - *Paris: Alcan.*

SOUTH AFRICA - The Native Question - - - *London.*

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HEGER, F. - - Die Altertümer von Benin - - *Vienna.*

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SCHURTZ, H. - - Urgeschichte der Kultur. Price 17s. *Leipzig: Bibliographisches Institut.*

SHEPPARD, T. - - A Descriptive Catalogue of the Specimens in the Mortimer Museum of Archæology - - - - *London: Brown.*

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ETHNOGRAPHY (Travels and Descriptions).

BORROW, G. - - Zincali; An Account of the Gipsies of Spain. 4th Edition rep. Price 6s. *London: Murray.*
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